

the danger of casting aside or even belittling the safeguards of the Church.

The Austrians are making their way through Bosnia. Official telegrams report a successful advance of the whole Austrian forces against the insurgent positions in the north-eastern part of that country. The southern division starting from Serajevo after six hours engagement defeated 21st inst. seven thousand insurgents and Turkish regulars occupying strong positions near Sevko-vich. The insurgents were taken in the flank, and obliged to retreat under a destructive artillery fire. The Austrian loss was 400 killed and wounded. The insurgent loss was considerably heavier. Another force operating parallel to the Serajevo column, but further north, occupied Olovo unopposed on the 21st. Still further north, Szapary, after receiving the submission of Tuzla, pushed forward a strong force which, after heavy fighting, carried the insurgent positions on the Majevisa Hills, which formed a great obstacle barring the advance on Bjelina. The inhabitants of Bjelina, probably on account of this success, invited Budish, who was advancing along the bank of the Save, protecting Szapary's left flank, to continue his march, and he has already arrived at Bjelina. A number of Bosnians are tendering their submission at Serajevo. Prince Milan has refused to receive a deputation of Bosnian Beys who came to seek union with Servia.

War with Afghanistan is regarded as inevitable. A necessity is believed to exist for promptly punishing the Ameer for his insult to the government of her Britannic Majesty. A large force has been ordered to assemble on the frontier, where twelve thousand soldiers have already assembled. The *Times* says the reckoning will be with the Ameer alone, but nothing will be done in the way of military operations till the spring. The trouble arises from the fact that an officer of the Ameer at Alimusjid refused to allow the British mission to Cabul to go through the celebrated Khyber Pass. They crowned the heights which command the pass with their followers. After three hours interview with the officer, in which he warned him that the act would be regarded as the act of the Ameer himself, the mission withdrew to Presthawur. Of course, in England, Russia is supposed to be at the bottom of the whole affair and the Ameer only a puppet of that power. It may be conjectured that either statesmen or stock-jobbers are anxious to get up another "Russian scare;" but surely it is almost too soon for that.

With other advances in the age China herself appears desirous not to be behind. Li Hung Chang is said to be about to promote railroad travelling, so that a great change must have taken place in public as well as official sentiment since the short line from Shanghai was destroyed. China, however, has steamships and an arsenal of a superior character, so that she can hardly be so deficient in intelligence as not soon to be extensively netted with railroads.

#### THE FIFTEENTH SUNDAY AFTER TRINITY.

THE doctrine of God's Providential care for His children is one of the most deeply cherished and highly prized among Christians. But, although the subject is one to which men of the world very strongly object, as unworthy the character of the Supreme Being, yet the principle is by no means peculiar to Christianity. And it may be as well to premise that by the phrase, *God's Providential care*, we mean nothing less than the doctrine of a *particular Providence*, such as is distinctly enunciated in that part of the Lord's Sermon on the Mount, contained in the Gospel of the Communion Office for this Sunday; for we can have no conception of a Providence, worth anything at all to us, unless it is to be what is usually termed "a particular Providence." The principle is found throughout the Old Testament. The lives of the Patriarchs illustrate it, as applied to more ancient people of God. The history of the Jewish race shows its application to the vicissitudes of national life and conduct. Eminent examples of its development in individual cases are found in the biographies of men like Joseph, David, and Daniel; and in the Psalms it is brought out most fully, most pathetically, and most beautifully. It has been remarked that there are two classes of Psalms entirely devoted to unfolding the providential operations of God. The long historical Psalms, such as the 78th, the 89th, the 105th, the 106th, are one long commentary upon God's providential dealings with Israel in its various aspects of mercy, of judgment, of faithfulness, and of promises for the future. And the shorter, personal Psalms are so many hymns, written in times of great danger, expressing praise of God's Providence, memorials of past assistance, pleadings for present help, and acts of passionate affection, of unreserved resignation, and of entire confidence. The exquisite beauty of some of these Psalms, such as the 31st and the 91st, is absolutely unrivalled. The Psalmist evidently had no idea that the doctrine of a particular providence was in any way dishonorable to God, as interfering either with His greatness or with His Majesty. According to the Book of Psalms, the doctrine we are considering was not only one of the most consolatory, but it was one immediately deducible from the facts of Almighty power and wisdom, as well as confirmatory thereof.

And, even in the present day, it would be very difficult to show that science has presented us with any higher idea of God than that which Revelation gives. It is not a true idea of greatness which insists that because He rules the army of Heaven and reigns over the inhabitants of the earth, therefore He is either unable or unwilling to attend to the details of government. For this would make the Divine mind fall short of our conceptions of created intellects. The really great mind combines the contemplation and mastery of great principles with attention to the minutest details. No one would think that it detracted from the greatness of a commander

to find that, in conducting extensive operations, he was not unmindful of the smaller matters. The two things have usually been combined in successful generals. And the same principle applies to statesmanship, to philosophy and to science. And the Church of God asks, "Who is like unto the Lord our God that hath His dwelling so high, and yet humbleth Himself to behold the things that are in Heaven and earth?" And in one of the most remarkable passages in the whole range of literature, whether Divine or human, the same glorious truth is enunciated:—"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies, how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . . For your Heavenly Father knoweth that ye have need of all these things."

#### PROHIBITION.

THERE are few subjects which have been brought so prominently before the public during the last twenty-five years as the question of total abstinence from the use, as well as from the abuse, of alcoholic drinks. Good men, sincerely deploring the temporal evil results of drunkenness, have seen it to be their duty, not only to try to persuade others to give up the use of that which they apparently could not help abusing; but also to advocate a system of legislation which would make it penal to manufacture for sale, and to sell, any kind of beer, wine, or spirituous liquors. At the present time there is in existence an Alliance, the object of which is to banish by law every kind of strong drink from the Dominion of Canada. In some shape or other this question is always cropping up before our notice; and it is a subject upon which many men have a very decided opinion.

It is undoubtedly true that a great deal of the misery and sin in this world originates in the abuse of strong drinks; it is equally true that from the days of Noah to the coming of our Lord, and from the time of our Lord's sojourn upon the earth until the present, this has been the case; and yet, although there are many warnings and exhortations against the abuse of wine, both in the Old and New Testaments, there is not, so far as we can remember, one word said against the moderate, daily, use of that which, in its abuse, is a great and crying sin. On the contrary, there is a great deal which might be quoted from Holy Scripture, which, without any reproof, evidently recognizes wine and its equivalents among the ordinary articles of frequent, if not general, consumption. And there is the fact that our Saviour "came, eating and drinking," and we are not told that He ceased doing so even when His enemies falsely called Him "a gluttonous man and a wine-bibber;"